

A
HANDKERCHIEF
For LOYAL
MOURNERS.



O R,
A Cordial for Drooping *SPIRITS*,
Groaning for the Bloody Murther, and
Heavy Loss of our GRACIOUS

KING:

Martyred by his own Trayterous and
Rebellious Subjects, for the Truth of
CHARITY, and the Liberties of his People.

Being a Letter to a Friend,
By THOMAS WARMSTRY, D. D.

*1 Sam. 1. 13. Is it nothing unto you, all ye that pass by? Behold
and see, if there be any sorrow like unto my sorrow, which is
done unto me, wherewith the Lord hath afflicted me in the day
of his fierce anger?*

*1 Sam. 2. 30. The Breath of our Nostrils, the Anointed of the
LORD is fallen into their Pits: of whom we said, We
will not see his Shame, we shall live.*

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THE
HISTORY OF THE
CITY OF LONDON

OF THE
CITY OF LONDON
AND THE
COUNTY OF MIDDLESEX

KING

AND
THE
CITY OF LONDON
AND THE
COUNTY OF MIDDLESEX

BY
THOMAS WATSON, D.D.

AND
THE
CITY OF LONDON
AND THE
COUNTY OF MIDDLESEX

LONDON

A
H A N D K E R C H I E F E
F O R L O Y A L
M O U R N E R S

O R,

A Cordial for drooping Spirits, groaning for
the bloody Murther, and heavy Loss of our
G R A C I O U S K I N G.

THe great Obligations that I bear unto you, for
your many favours, and more especially for the
refuge and comfort that I have received from
you in the time of my persecution, will not suffer the
sense that I have of the publick calamities that are now
upon us, in the loss of our gracious King, now sacrificed
to destruction by the Tyranny of insolent and ungodly
men, so wholly to take up all the room of my heart, but
that the care of your safety and comfort must be a part-
ner with it, so far as to set me upon this endeavour, to ad-
minister some Cordial unto you, to preserve you from
fainting under the burthen of those tender thoughts that
are in you towards his sacred Majesty. It is the con-
dition that God hath allotted unto all Earthly things,
that they are all bitter-sweets, and have in them a mix-
ture of joy and sorrow. There is no delight so perfect

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in this world, but hath some affliction attending upon it: There is pure and sincere happines in nothing but in God, that we may not be so taken with any earthly felicity as to give up our hearts unto it. Therefore every Rose that groweth in this Garden hath its Thorn, every Beauty its Blemish, every Splendour its waight, that the one may be a remembrancer unto us, not to dote too much upon the other, that the full bent of our affections may still be reserved for God. If there were any thing found here of so entire and uniform a composition of felicity, that there were no other quarrel left for the mind of man to entertain against it, yet this is an inseparable abatement that sticks upon them all, that they are all frail and fading and must have an end; and nothing can make us truly happy, but that wherein happiness is lasting and perpetual: And on the other side, there is nothing that befalleth us in this world, so purely grievous and calamitous, but there is some matter of comfort and consolation to be found in it, which Grace can discover and make use of, though sometimes it is beyond the wisdom of Nature.

There is no Poyson but hath something Medicinable in it, which the Art of Piety may draw forth of it. I confess indeed, that the present calamity we are under, the loss of his Sacred Majesty, is an evil of so sad a presence unto an honest and Christian heart, that if we look upon it with a full view, in all the consequences that are like to follow, it will not be easie (for ought I know) to think upon any earthly calamity of more universal and perfect sorrow: And yet even in this, there are some corners of refuge for a Christian soul to hide it self in, that it may not be swallowed up with discontent; That so
good

good a KING should die, it hath in it matter of eminent sorrow: But then that he died so good a KING, that hath some recompence of comfort and solace. In the former, our loss calleth for our sighs; but in the latter, his gain alloweth us some breathings of joy: That he should die under the name of a Tyrant, a Murtherer, and a Traytor, is an object full of lamentation; but that he died indeed a Martyr, a Martyr both of the State and the Church, for the Liberties of his Subjects, like a good KING, and in the defence of the true Religion, like a good and glorious Christian, this hath joy in it above that sorrow, whilest we see the ignominies of his death but shadows and falshoods, but the Glories thereof as Substances and Truths, which will enrol him in the Golden Catalogues both of faithfull Sufferers for his God, and faithfull Patriots and Fathers of his Countrey. That he should be trampled on with so much insolence, as I think the like hath never been heard of in the World, (and I am sorry should have the first president in a Christian Church and Nation,) it is a matter of much sadness and grief, but that he should suffer so much insolence with such admirable courage and Christian patience, the like whereof I think hath scarce bin read of in all the world, this presenteth him unto us as a Conquerour over his Enemies and Persecutors, and them as the slaves and captives of his Christian triumph, and affordeth us matter of joy and contentment. It is a heavy thing to think on, that he should suffer by his own *Judas's*: But a joyfull and glorious thing it is to think on, that he suffered so like his own *Jesus*; so like him in the manner and circumstances of his sufferings, being betrayed by his own Servants, arraigned

raigned before Jewes and *Pilate*, at the best, reviled, reproached, and (they say) spit upon by an unworthy Varlet, scorned and contemned, and condemned unto Death; so like him in the temper of his sufferings, with so much meekness and fortitude, undauntedness of spirit, and submission to the Will of God: So like him in the cause of his sufferings, (as far as we may with all reverence to the infinite and incomparable sufferings of Christ, compare inferiour things with those that are so far above them,) Christ suffered for the good of his people, so did he: Christ for the freedom of his people, so doth he for the freedom of his: Indeed this difference there is, which bars out infinitely any equality between the one and other; Christ he suffered for the whole World, he but for his three Kingdomes: Christ to free his people from an eternal Captivity, and the Tyranny of *Satan*; He to free his Kingdomes from a temporal Captivity, and the Tyranny of wicked men: So that though in these things he be far below his Master Christ Jesus, yet so like him, that I think it will be very hard to finde a nearer parallel in any earthly story: And like him too in the person of the sufferer, Christ was a King, and so was he; Christ the supreme, and *Charles* his Substitute; Christ a spiritual King, he a temporal, whose Kingdom was of this World, and therefore according to our Saviours Rule, *his servants should have fought, that he should not have been delivered to those Jewes.*

It is indeed a sad thing to consider, what a distressed Family and Kingdom he hath left behind him; but it is a joyfull thing to think on, what a joyfull and glorious Kingdom he hath obtained, where every suffering
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of his hath as it were its peculiar Crown, and his cruel Death is succeeded with an eternal and immortal Life; a Crown that fears no insolent Deposers, and a Life that dreads no inhumane Traytors and Murderers.

To conclude, As we finde in him so much matter of joy to ballance our sorrows, and such as doth adde much honour to all those that have truly served so good, so gracious, and so pious a Lord and Master, so we have in him likewise great patterns of Patience and Christian Resolution, that as he fainted not in his, so we may learn first of Christ, and then of him too, not to faint in our Tryals, that as he went so patiently and meekly to the suffering of the loss of his Crowns and Life, so we may prepare our selves patiently and meekly to suffer the loss of Him, not murmuring against God, or charging him foolishly, but seeing and acknowledging Gods hand even in this, that we may with the holy Psalmist hold our peaces, and say nothing, (nothing I mean in the way of murmuring and impatience) because it is his doing; but if we say any thing, we may say with *Eli*, *It is the Lord, let him do what seemeth him good*: Or with holy *Job*, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord*. That however wicked men have taken upon them, without Commission to be the Judges of his Substitute, yet we may not take upon us to judge God, or call him to an account for his actions, but rather reverence both his Justice and Mercy therein; his Justice upon us for our sins, and his Mercy unto his Anointed, in taking him away from so wicked, cruel, bloody and insulting a Nation; humbling our selves under his mighty hand, and waiting upon him in the wayes of his Judgements, and patiently expecting

in this also the fulfilling of that gracious Promise of his unto his People, *That all things shall work together for good to those that love God.* In which joyfull Promise, I heartily wish you, and your worthy Husband, and your Family, a plentiful share, and in all that good which I hope the Lord will return yet upon the faithfull and loyal people of this Land for the sufferings of his Anointed, whereby he is so much glorified. I shall end all with this Prayer unto God; That he will dispose us to submit as we ought, unto this and all other afflictions he shall lay upon us, and give us grace to yield him the fruit of them: That he will be gracious to our young King, the afflicted Queen, and the Royal Family, and to the oppressed and distressed People of the Land. That he will forgive our Enemies, and soften their hearts, and multiply his blessings upon us and all our friends. So I rest,

Your much obliged Servant.

January 31.

1648.

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